

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The secret of happiness is to love one's duty and to find pleasure therein."—CHESTERFIELD.

No. 38 Vol. LXIX.

Thursday, September 19, 1907.

Price One Penny.

PALPABLE ABSURDITIES.

"FOR Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached to the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (I. Peter 3: 18-20.)

While reading the Holy Scriptures one day, many years ago, I came across the verses in the first epistle of Peter which I have quoted above. Having never heard of such a thing as salvation for the dead, I was puzzled at this saying of the apostle. I had been taught from childhood to believe in one heaven and one hell; that after death all the righteous were taken up to heaven, to spend eternity in singing praises to God, and all the wicked were cast down to hell to burn forever and ever in a lake of fire and brimstone. I had heard that the Roman Catholic Church taught its members to believe in an intermediate state, a place called Purgatory, where the spirits of men were purged from sin and made fit for heaven; but as this was contrary to the teachings of the Church of England, of which I was at that time a member, I concluded that it was false, without taking time to investigate the matter for myself.

Here, however, was scripture which, if I understood it properly,

showed that the love and mercy of God were not confined to this earthly sphere; that they followed the unrepentant sinner behind the veil, and that even after death men would have opportunity of turning from their evil ways and be able to rejoice in the goodness and mercy of the Lord their Savior.

On turning over the page in my Bible I saw, in language even plainer than that which I had read before, that God's everlasting Gospel, like His everlasting love and mercy, followed the departed dead into the other life, so that those who pass away without having heard the glad tidings in the flesh can have the privilege of hearing them in the world of spirits. This is the scripture which I read:

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I. Peter 4: 6.)

No doubt I had often read these scriptures before, but I must have done so superficially, for I had failed to see in them the world of meaning which now seemed to open up before me. As I meditated upon them the love and mercy of God were revealed to me in a new light; I saw that God would not cast off His children forever; that even death could not separate them from His loving kindness and tender mercies—that there is hope beyond the veil.

In the hope of being confirmed in my belief in this matter, I called upon one of the preachers of the diocese in which I resided. I submitted my views to him, and was both surprised and disappointed to find that they did not harmonize with his at all. As near as I can remember, these are his words: "My dear boy, you are laboring under a delusion. The Bible does not hold out any hope to those who die in their sins; on the contrary it states expressly that 'as the tree falls so it lieth.' I confess that my hopes were crushed but not killed. I turned to the third chapter of the first epistle of Peter and asked the preacher to interpret the 18th, 19th and 20th verses for me. He told me that this scripture had been subject to various interpretations, but that the most generally accepted interpretation is that the same Spirit which rested upon Christ during the days of His earthly ministry, inspired the Prophet Noah while he preached repentance to the antediluvians. I have since learned that this is the interpretation of many learned commentators. In "Scott's Commentary on the Holy Bible," Volume VI., I find the following:

"It need not be thought wonderful, that so many refused to believe in the risen and glorified Savior, through the preaching of his apostles, aided by the Holy Spirit; as the case had been the same of old. For Christ, as God, and with reference to his future incarnation, had gone, by his Spirit, inspiring his servant Noah, to denounce the approaching deluge, and preach repentance to that incorrigible generation, who perished in their sins, and were in 'the prison' of hell (that is, the adults among them), when the apostle wrote; being confined there till the judgment of the great day. For they had 'sometime been disobedient' and un-

believing, even during the hundred and twenty years of God's long suffering, after the deluge was predicted, but before it was sent. At that time Noah was occupied in preparing the ark, 'shewing his faith by his works,' and calling them to repent and seek mercy from God. But they unanimously and obstinately rejected his message; and thus they were destroyed by the flood; whilst only eight persons had their lives preserved in the ark, being delivered from the waters and carried above them: so that the floods, which drowned all others, without exception, concurred in their deliverance. Various other interpretations have been given of this passage; but none of them appears to me in the least degree satisfactory."

Turning to the fourth chapter of Peter's first epistle, I asked the preacher for his interpretation of the 6th verse. He told me that the dead to which the Apostle referred were those who were *dead in trespasses and sins*, and not the spirits of those who had departed this life. While there are various interpretations of this scripture, the one quoted above appears to be the most generally accepted. Scott, commenting on it, says:

"The Gospel had before this been preached to those, who were 'dead' when the apostle wrote, (either as martyrs for the truth, or dying in the course of providence), for this very reason, viz., 'that they might be judged according to men in the flesh'; and, by the proud and carnal judgment of wicked men, be condemned as evil-doers, and some even suffer death at their hands; but that at the same time, being 'quickened' to a divine life by the Holy Spirit, they might 'live to God' as his devoted servants, and his witnesses among their persecutors; and so be prepared for living with him for ever in heaven. Thus their transient afflictions, disgrace, and sufferings, soon terminated in perfect felicity. In the meantime, they glorified God in life and death, and were supported and comforted by Him: and the gospel had been the means of preparing them for these things, as it still continued to prepare others to glorify God, to 'serve their generation,' and then, after some fleeting sorrows, to be admitted to everlasting, uninterrupted joy, and unalloyed felicity. This seems the meaning of the verse, which is generally allowed to be obscure. Some explain it of those who were 'dead in sin,' to whom the gospel was preached; that being quickened and converted, their old nature might be judged, condemned and crucified, that so they might 'no longer live to the lusts of men in the flesh,' but to the glory of God by the Spirit. Several other interpretations are given; but that above stated seems to be the most satisfactory; and it best connects the verse with the words which immediately precede. 'The dead,' there means such as had already died, 'the quick,' or living, those who were then alive on earth: both of these Christ will judge. The gospel was preached, in order to the salvation of the hearers; they who embraced it were condemned according to men, or by man's judgment, but they were accepted by God. The same had been the case with those, to whom the gospel had formerly been preached, who were since dead, even those from the beginning who had been favored with the word of God. Believers had been persecuted and condemned by men; but 'they lived according to God in the Spirit,' or 'by the Spirit'; while their persecutors, if impenitent, would be judged and condemned by the Lord."

Since that time my eyes have been opened by the Spirit of the Lord to the absurdity of these interpretations. They are absolutely false. In the first place they defame the character of God by limiting His love, mercy and forgiveness to this life only; secondly, they rob Christ of a very important part of His life's

work—His mission to the spirits in prison; and, thirdly, they do violence to the prophecies of the holy prophets and of Christ Himself. The first scripture quoted (1 Peter 3: 18:20) does not apply to Noah at all, but to the Lord Jesus Christ. He Himself bears witness that this is true. Standing up in the synagogue at Nazareth one Sabbath day, He said: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, *to preach deliverance to the captives*, and restoring of sight to the blind, to set at liberty them that are bruised." (Luke 4: 18.) Here Christ positively declares that part of His mission was to preach deliverance to the captives. This was in fulfillment of the prophecies of Isaiah, which I will now quote. Isaiah prophesied:

"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isa. 24: 22.)

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42: 6, 7.)

"The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61: 1.)

The reader will observe that Isaiah did not say that the prisoners would be shut up in the prison house forever, without any hope of ever being released. No, he said *that after many days they would be visited* by Christ, who would preach deliverance to them, and "bring back their souls from the pit, to be enlightened with the light of the living." Christ, as we have seen, testified that Isaiah's prophecies would be fulfilled in Him, that He would preach deliverance to the captives. Peter testified that Isaiah's prophecies were fulfilled; that after the Messiah had been put to death in the flesh, He went and preached to the spirits in prison who had been disobedient in the days of Noah. Modern theologians, by putting their own private interpretations on the words of the Apostle Peter, have not only done violence to the prophecies of Isaiah, but, as we have said, have robbed Christ of a very important part of His missionary work.

I shall now endeavor to show the absurdity of the interpretation which men have put upon the sixth verse of the fourth chapter of Peter's first epistle. Commentators tell us that the dead referred to by the apostle were those who were dead in trespasses and sins—men in the flesh. Therefore, according to this interpretation, the scripture should read: "For for this cause was the Gospel preached also to them that are dead in trespasses and sins, in the flesh, that they might be judged according to men in the flesh." Further comments are unnecessary. The absurdity of this interpretation must be apparent to all.

With the restoration of the everlasting Gospel in this, the last dispensation, these glorious truths, which had been buried for centuries under the foolish traditions of men, were again brought to light, and thus were the words of the poet fulfilled when he said:

Truth crushed to earth shall rise again,
The eternal throne of God is hers;
While error, wounded, writhes with pain,
And dies among her worshipers.

W. A. M.

OUT OF THE FALSE, INTO THE TRUE.

BELIEVING that a brief account of my conversion to the great latter-day work would be of interest to the readers of the STAR, I submit the following: Prior to my joining the Church of Jesus Christ of Latter-day Saints I belonged to, and for six years was a minister of the "Re-organized Church of Jesus Christ of Latter-day Saints," and whenever an opportunity presented itself to oppose the original Church of Christ, whether in private conversation or from the rostrum, I was ever ready to take advantage of it. One day an Elder called at my door with a tract, which he left with my wife. I was not at home at the time so she invited him to call again some evening when I could meet him. On learning that he was coming to see me, I was delighted. I would have an opportunity of showing this "Mormon" Elder that the church which he represented was not in possession of divine authority, but that such authority was with the "Re-organized Church."

At the time appointed the servant of the Lord came to my home. I had read a great many accusations against the church, to which I did not hesitate to refer. Our conversation continued until nearly midnight, at which time he bade us good-night, with a promise to come again. Our second meeting was taken up with the same subject as the first (divine authority), and I can assure you it was taken up and discussed in every detail.

After the second conversation my wife began to think that after all there might be some truth in "Mormonism." I told her to be careful and to not be "carried about with every wind of doctrine," but to hold fast that which she knew to be good. The Elder had left with me Elder B. H. Roberts' "Succession in the Presidency," also "Priesthood and Presidency," by President Charles W. Penrose, both of which we read and re-read. These books were most interesting to me, because they revealed to me many things in the "Re-organized" Doctrine and Covenants which were in opposition to the teachings of the Prophet Joseph Smith. I began to be in real earnest and asked myself the question: "Are these really the true servants of the Lord that I have been persecuting; what must I do?" I realized that my salvation was an important matter; but how could I give up all my friends and

sever myself from those whom I had learned to love? At the same time I could see that the "Mormon" Church was the church which was recognized by the Lord, so I decided to see one of the officials of the "Re-organized Church" and lay my feelings and convictions before him, thinking I would get some sympathy and advice. But to my great surprise I was told to not allow any of those men (meaning the Elders) in my house, but to shut the door in their face. I told the brother that I would not feel justified in doing such a thing. He replied, "It may seem hard for you to do, but it is the only course for you to take, and the only way to get peace of mind."

But thanks be to our Heavenly Father, I did not treat His servants in that manner. My wife and I were only too pleased to see them more often, although it brought a great deal of persecution from those whom we least expected to receive persecution, and who for seven years had proclaimed themselves true and loyal followers of Jesus Christ. It would be impossible for me to tell how we passed through this trying ordeal. The investigation, and the comparing of the two churches continued for nearly nine months, and with a sincere desire to do the right thing. How I was tempted to let "Mormonism" go and cling to the old way! One night before retiring I asked the Lord to show me plainly what to do, and that very night the desire of my heart was granted me in a dream which I shall never forget, and in a way which I did not expect. I can testify that those who seek with pure intent shall find, and if we knock at the door of knowledge it shall be opened unto us and we shall find peace and rest to our souls.

This is my dream: We were about to commence our Sunday service in the usual hall, which was nearly filled with people. I, being an officer in the branch, occupied a seat on the stand, with several other brethren who held a similar office. From the seat that I occupied I could see nearly every face in the congregation. Some of the people appeared to have a desire to do right, while others were more careless about their spiritual welfare. After the preliminary exercises, the meeting was thrown open for testimony bearing, and while a deathlike silence seemed to overhang the room, one of the brethren who was loved by all of us, because we thought him to be a genuine Latter-day Saint, arose from his seat and with much difficulty began to speak in tongues. How thankful everyone in the room was to hear such a gift! But while the brother was speaking a voice which was clear and distinct, and could not be misunderstood, spake aloud and said: "That is not the true gift; you will not find the true gift here."

When I awoke in the morning I told the dream to my wife, and we thanked our Heavenly Father for His loving kindness in recognizing our endeavor to find the truth.

The first thing I did after this was to send in my resignation to the officials of the "Re-organized Church." Some of them came to

ask if I really intended to leave the church; others told me they had no sympathy for me, as I had taken the step with my eyes open. I told them that I thanked God my eyes had been opened, and if they would ask of God they would have their eyes opened as well, and could know of the doctrines as well as myself.

About six weeks later, my wife and I were baptized into the true Church of Christ, and we know as well as we know we live that we have received some of the blessings that Christ promised should follow the true believers; we know also that if we are faithful we shall receive many more. My object is to live worthy of the name of a Latter-day Saint. We feel well in the work and can say with the poet:

O, that the world would taste and see
The riches of His grace;
The arms of love that compass me
Would all mankind embrace.

I trust that my testimony may be of benefit to others who may be in a similar position, and that they may read carefully and prayerfully the two sides—I know which is best. I have lost many friends, so-called friends, but in return I have found the pearl of great price, and the more I understand of “Mormonism” the more I can see that it is in accordance with the laws of God, and I am fully satisfied that every key pertaining to the Church was given to the Apostles by the Prophet Joseph Smith before he sealed his testimony with his life’s blood. Those keys are in and will continue with the true Church of Christ until He shall come to rule and reign for a thousand years during the great millennium. I know that this is the kingdom spoken of by Daniel, which the God of heaven would set up, never more to be thrown down. It has not and will not be thrown down, but is destined to roll forth until it shall fill the whole earth. May our Heavenly Father bless and keep us as His Saints is the prayer of your brother in the Gospel,

THOMAS ADAMS

Reconciled Science and Religion.—A clergyman is quoted in *Everybody’s Magazine* as confounding an advanced young woman who was demonstrating to him that science had disproved religion with this little parable. “Madam,” he said, “I once knew a member of your sex who perfectly reconciled science and religion. She is a prominent member of the Young Women’s Christian Association and she was making an address to a large gathering of women, which was interrupted by a terrific thunder shower. She shared with many the awful fear of thunder and lightning, and, with the others, she trembled in silence for a few moments. When a blinding flash was swiftly followed by a frightful clap of thunder she struggled to her feet, and began to pray, ‘O Lord, take us under thy protecting wings, for thou knowest that feathers are non-conductors.’”

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 19, 1907.

"READ, MARK, LEARN AND INWARDLY DIGEST!"

IT becomes necessary, frequently, to repeat instructions to the Latter-day Saints. It is so easy to forget. People read, but often do not practise the counsel to "mark, learn and inwardly digest" what they read; therefore they fail to assimilate the mental nutriment and they receive no benefit from it. It is expected, however, that Elders of the Church, who are on missions to instruct others will carry out instructions given to them. We are sorry to say that they do not always attend to this duty. This is sometimes because of inattention or negligence, but at others, through wilful avoidance.

An instance in point is the non-observance of some very pointed directions to the Elders published in the MILLENNIAL STAR not long ago. We then urged upon missionaries especially, to keep out of debt, particularly to people out of the Church, and to settle up that which they owed, whether for clothing or other necessities, or for books, STARS, tracts, etc. We learn by inquiry that those instructions have not been complied with in a number of instances. We now have to repeat them and to urge upon the conference presidents the necessity of establishing rules for the purpose of relieving themselves from the responsibility incurred through the non-enforcement of past directions on this matter.

Most of the Elders receive regular remittances from relatives at home for the purpose of paying their expenses while on their missions. These sums should be made to cover all their expenditures. They have no right to run into debt. Many of them are economical and keep within the means they receive. Others are somewhat extravagant in their outlay, and contract debts which they find difficult to liquidate. These should understand that by going into debt they violate counsel from the First Presidency, imparted through and by the President of the mission. The Lord, by revelation, at an early day in the history of the Church, forbade His servants to go into debt to their enemies. The Elders on mis-

sions are now forbidden to run into debt even with their friends. They must live within their incomes or go without things that they desire.

Wants are often greater than needs. Self-restraint and self-denial are virtues essential to true progress. By their exercise soul-development is promoted. It is necessary that lessons on these points should be learned and acted upon. We call upon all the Elders in the European mission who are in debt to commence at once the work of paying up. First, discharge every debt contracted for clothing, food, or other purchases of that kind, including rent for lodgings. Second, settle up with the conference presidents for STARS, books and other periodicals obtained from this office and charged to them through the conference. Third, pay off debts contracted with companions and friends. Then, pay as you go! Keep clear of all financial entanglements, for under them you are in bondage and in contempt of the rules of the Church.

The question may be asked by some, What are we to do in relation to debt when it takes all the means we receive from home for current expenses? The answer is, curtail outlays by close economy and by carrying out the word of the Lord concerning the preaching of the Gospel "without purse or scrip." Set aside a certain sum every month for the payment of debts, and get along with the remainder as best you can until you are straight with the world financially. Do as hundreds of Elders have done in years that are past—live by faith and the generosity of people willing to aid the Elders of Israel in their labors of love.

According to your faith so it shall be unto you. Give the Saints among whom you travel an opportunity to feed you and supply your needs, that they may gain the sure reward that follows liberality. Think of the disgrace of being in debt and leaving others to bear the burden of your extravagance or thoughtless indulgence. Cut down expenses. Do not spend a penny in amusements while you are owing anything. Is it not queer that men who are in apparently hopeless debt can find means to go off on visits, excursions and pleasure trips, and sometimes apply for permission to vacate their fields of labor for such purposes?

We wish the conference presidents to understand that this office has no authority to supply books or other literature on long credits or to cancel obligations that have been incurred. We look to them to collect sums that are owing to this office from brethren laboring under their direction. Orders received from Elders are filled and charged to the respective conferences and they should be paid for monthly. We do not wish to be harsh or stringent in these matters, but it is absolutely necessary that the rules enunciated shall be carried out, in order that we may be able to keep accounts straight, and this office have means at hand to practise what we preach to others.

To Elders who find themselves in debt beyond present means of

liquidation, we say, write home and explain the situation frankly. If your regular sources of supplies cannot meet your obligations, an appeal to the Bishops where you reside will doubtless cause a response which will relieve you of your present difficulty. This may be somewhat humiliating, but it will be far better than the disgrace that follows unpaid debts standing on record against you. It is better to get a loan at home than to be in debt abroad. No missionary can be given an honorable release to return home who leaves debts behind, whether owing to saint or sinner.

These renewed remarks have become necessary because of neglect to comply with that which we have heretofore published. We do not expect anything that is impossible or impracticable. We urge the matter in all kindness and brotherly love, for we do not desire to hurt anyone's feelings or impose a burden that cannot be borne. But we appeal to the manhood of our brethren who have run behind in their accounts, so that they may extricate themselves from the toils of financial entanglement, and be free in spirit and in action to perform their missions with honor and pleasure and in the liberty of the Gospel of peace. Go to work, brethren, and clear up all accounts before the close of the year 1907. Do not be discouraged by the mistakes made in the past, but resolve to avoid them in future, and make a supreme effort to reach that free position which every Latter-day Saint should obtain. Now is the time to act.

C. W. P.

TEACH self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—SIR WALTER SCOTT.

Why Millet Succeeded.—A match dipped in ink and the margin of an old newspaper, often served the famous French artist, Millet, as sketching materials. For his finest pictures he used the sights close at his door—the scenery and the peasant life in his own village. Much of his greatness was due to this diligent and faithful use of what lay nearest to his hand. Nowadays, there are crowds of ambitious young artists who haunt the villiage where Millet worked, expecting to become famous because they paint what he saw and painted. But most of them fail, and none approach him in skill. “On the slightest excuse,” it is said, “heat, or clouds, or cold, or the least hint of any indisposition they do not work at all.” Then the secret is out. They fail partly because, in contrast to Millet, they do not make diligent and hearty use of whatever material the time offers them. Cloudy skies would only have inspired Millet to fresh effort. The right determination to clear away obstacles will succeed, because it lays less stress on means than on results. Not the sort of tools, but the energy with which we use the tools we have, is the vital matter.—SELECTED.

MINUTES OF THE IRISH CONFERENCE.

THE annual Irish conference of the Church of Jesus Christ of Latter-day Saints was held in the Whitehall Buildings, Ann Street, Belfast, on Sunday last, the 15th inst. President Charles W. Penrose was in attendance, also Sister Romania B. Penrose, President Joseph S. Fife and eleven traveling Elders in the Irish conference. The morning meeting convened at 10 a.m. After devotional exercises, two persons were confirmed members of the Church. The general and local authorities of the Church were presented and unanimously sustained, and the labor and statistical report for the past seven months read and ordered filed. President Fife extended a cordial welcome to the assembly. He had enjoyed his labors among the Irish people. He invoked the blessings of the Lord upon his co-laborers, the Saints, and upon all who were seeking after truth. As President Fife had been honorably released to return home, Elder Jesse S. Brough was chosen to succeed him as President of the Irish conference. Elder Brough was unanimously sustained. He expressed his appreciation of the honor that had been conferred upon him, and would endeavor, with the assistance of the Lord, to honor and magnify his calling.

Elder Arthur G. Berrett referred to the great and marvelous work which the Lord has established in the earth in these last days, and showed the blessings which have been promised to all those who believe and obey the Gospel of Jesus Christ. Elder Roy D. Hoagland delivered an interesting address on the apostacy.

President Penrose then addressed the assembly. He told of the object which the Saints have in sustaining the authorities of the Church. The authorities had been chosen, not by the will of man, but by revelation from on high. They had been called of God to be His representatives on earth. He had placed them in the Church to perfect the Saints in their faith and good works, and they would continue till all were brought to a knowledge of the truth. They were given the opportunity of showing whether they would accept the officers divinely appointed.

Elder Hugh R. Sloan was the first speaker at the afternoon session. He told of the restoration of the Gospel and compared the teachings of the Latter-day Saints with the precepts of men which are taught in the churches of the world. Elders Thomas W. Innes and Leo J. Neville also made interesting remarks.

President Penrose then delivered a very instructive and interesting discourse on the pre-existence of man. He proved conclusively from the Scriptures, and also by good, sound reasonable arguments that the spirits of men existed before they came to tabernacle in the flesh. Exhorted all present to aspire after the things of God, and not to set their affections upon the things of the world, which would wither away and perish. The pleasures of the world are but for a moment; but the pleasures of the Lord are everlasting.

At the close of the afternoon session a meeting of the Relief Society was held, when President and Sister Penrose instructed the sisters in the work pertaining to their organization, and a change of counselors was effected.

After the opening exercises in the evening, Elder John W. Field spoke on the atonement of Christ, and Elder George H. LeCheminant bore testimony that the Lord had raised up Joseph Smith to be a prophet unto the people of this dispensation.

"School thy feelings, O my brother," was then rendered in a very creditable manner by the Elders.

President Fife expressed the pleasure he found in being identified with the Saints of God. Gave a summary of the great truths given to the world by the Prophet Joseph Smith.

President Penrose then delivered an interesting address on the Book of Mormon, showing that its coming forth was in fulfillment of prophecies made by many of the ancient prophets. The glorious light of the Gospel of Christ is shining once again, and those who refuse to walk in the light will come under the condemnation of the Lord.

A tranquil spirit pervaded the conference, and many were heard to say that it was one of the best, if not *the* best, conference ever held in Ireland. A priesthood meeting was held on the 14th inst., when the Elders received valuable instructions from the President of the European mission. Elder Penrose spoke encouragingly to the brethren, exhorting them to be faithful and to press on in their Father's work.

THOMAS W. INNES, Clerk of Conference.

FROM THE MISSION FIELD.

Release.—President Joseph S. Fife of the Irish conference has been honorably released to return home October 3rd, 1907, per s.s. *Canada*.

Departure.—Elder Arthur T. Pendry of the Scottish conference sailed for home to-day per s.s. *Baltic*.

Social at York.—Elders H. Sumner Hatch and Willard E. Stoddard report an enjoyable social given by the Saints at York, in the evening of the 9th inst. The entertainment was well patronized by Saints and friends, and a very enjoyable time was spent. An interesting program was rendered, after which refreshments were served. The remainder of the time was devoted to games and other pleasant amusements. The affair has been the means of making friends even more friendly.

Farewell Entertainment.—A very pleasant farewell entertainment was given in the evening of the 10th inst., in Crescent Hall,

Cheltenham, in honor of Brother William Howell and family, and Sister Emily M. Davis and family, who sailed for Zion on the 12th inst. There was a large gathering of Saints and friends present. An excellent program had been prepared and was carried out to the delight of the entire assembly. The selections on the gramophone, kindly furnished by Mr. Ernest Dunn, were pleasing features of the evening's entertainment. Brother Howell related some of his experiences in the Church of Jesus Christ of Latter-day Saints, of which he has been a member for upwards of sixty years. He thanked the Lord for all His blessings, and especially for permitting him, in the sere and yellow leaf of life, to gather with His people on Mount Zion. All present joined in wishing the emigrants God-speed, and prayed the blessings of the Lord to follow them.

District Meetings in Leicester.—Two very interesting district meetings were held in Leicester (Nottingham conference), on Sunday last, the 15th inst. The meetings were held at 2:30 and 6:30 p.m., and were largely attended by Saints and investigators. President Thomas O. King presided, and associated with him were Elders John W. Phillips, Frank L. Walters, Samuel Roy Egbert, Thomas J. Rosser, Oliver B. Ostler, Clarence E. Horsley, Lafayette Orme, Lorenzo Jackson and Bert W. Clayton. Elders John S. Smith and William A. Morton, of the Liverpool office, were also present. At the afternoon meeting Elder Smith delivered a very interesting discourse on the first principles of the Gospel, and bore a strong and convincing testimony to the mission of the Prophet Joseph Smith. Elder Morton also spoke interestingly on the divine authenticity of the Book of Mormon. Elders Frank L. Walters and William A. Morton were the speakers at the evening meeting. The former treated on the principles of the Gospel, and the latter related his conversion to "Mormonism." The choir sang several hymns in a very pleasing and inspiring manner, and Sister Gertrude Parker contributed an excellent solo.

Relief Societies Organized.—On August 26, 1907, a Relief Society was organized in Hartlepool (Newcastle conference), with the following officers: President, Elizabeth Allason; first counselor, Sarah Hackwell; second counselor, Prudence Bannister; secretary, Margaret M. Spark.

A Relief Society was organized in Carlisle (Newcastle conference) on the 4th inst. The following officers were chosen and unanimously sustained: Fannie Walker, president; Mrs. Sarah J. Wetheral, first counselor; Margaret J. Nelson, second counselor; Miss Sarah J. Wetheral, secretary; Annie Wightman, treasurer.

On the 1st inst. a Relief Society was organized in Stockton (Newcastle conference). Its officers are: President, Elizabeth Ingleby; first counselor, Sarah Annie Bird; second counselor, Sarah Williams; secretary, Amy Young; treasurer, Ada Lyth.

The work of organizing the above societies was done by President and Sister Penrose, and President Judd of the Newcastle conference. Suitable instructions were given to the officers and members, all of whom manifested a willingness to perform their duties and assist in the Lord's great latter-day work

Healed of Blood Poison.—A few days ago we received the following letter from Brother John B. Ward, of 44 Phillimore Road, Saltley, Birmingham: "I was born in Birmingham. My parents being members of the Church of England, I was christened in that church. When I was old enough I was confirmed a member of the English Church, and from that time I made up my mind to lead a new life and to attend church regularly. The church services, however, failed to give me the satisfaction I anticipated and desired, and my interest in them began to wane. Some time after this, I was introduced to a member of the Church of Jesus Christ of Latter-day Saints, and as he explained to me the principles of the Gospel my interest grew. He loaned me some of the church literature, the careful and prayerful reading of which convinced me that I had found the true Church and the true gospel of Christ, and I became a member of the Church of the Saints. Less than a year from that time I met with an accident which resulted in blood poison. I was under a doctor's treatment for two weeks, but continued getting worse, and had almost come to the conclusion that I could not be cured. On the 15th of May last I went to a cottage meeting at Saltley, and was administered to by Elders. I received immediate relief and was able to resume work the following Monday morning. My mother marveled at the cure and has often spoken about it; but she is not a member of the Church. I know that it was the power of God that healed me, and I give praise and glory to Him for this great blessing."

"Sacrifice Brings forth the Blessings of Heaven."—Sister Grace A. Jolliffe, of 10 Croft Road, North End, Portsmouth, sends us the following: "Having read in the STAR of the blessings which certain of the Saints received by observing the law of tithing, I desire to add my humble testimony that the blessings of the Lord will surely follow those who observe this commandment. A few months ago I had to make up three weeks' tithing. It took almost all the money I had to do so. On a Sunday evening I took my little offering and put it in the hands of Elder Howell. He looked at me and said. 'Sister Jolliffe, you will be blessed for this; the Lord will make it up to you before long.' I paid but little attention to his words at the time; but I had occasion to remember them afterwards. Shortly after that our two boys were stricken down with diphtheria and were taken to the infectious hospital. Words cannot tell of our Heavenly Father's goodness in the manner in which He sustained and comforted us

in that hour of trouble. He gave us an assurance that our children would be restored to us again because we had striven in our humble way to keep His commandments. Parents will understand with what feelings of joy and thankfulness we received our darlings back again, especially as many other dear parents were bereaved at the same time. We then remembered the words spoken by Brother Howell, and saw how his promise had been fulfilled. We shall never forget the great debt of gratitude which we owe to our loving Father. Our earnest prayer is that we may always be able to live up to the covenants which we have made with Him. This is also our prayer for all the Saints of God."

Baptisms.—On Saturday, September 7th, 1907, a baptismal service was held in Montpelier Baths, Cheltenham, when two members were added to the Church of Christ. The baptism was performed by President R. J. Smith.

Three converts received the ordinance of baptism in the Public Baths, Preston, on the 7th inst. President J. G. Midgley, Jr., was present and made appropriate remarks. Elder F. E. Wadsworth officiated.

A baptismal service was held in the Gorton Baths, Manchester, on the 10th inst. A large number of saints and friends were present to witness the ceremony. They were addressed for a short time by President George T. Beesley, who explained the necessity of baptism and other principles of the Gospel. Fourteen persons were then baptized for the remission of sins by Elders Henry C. Gwilliam and Julian M. Thomas. Seven of the converts were from Hyde branch and seven from Manchester branch.

Two members were added to the Church by baptism in Belfast, Ireland, on Saturday last, the 21st inst. Elder Alfred Olsen officiated.

A large number of Saints and friends assembled at Burnley Public Baths, Burnley, Sunday morning, September 15th last, to witness a baptismal service. A short service was held, when timely instructions were given by President J. G. Midgley, Jr., and Brother Walter Thompson. Eight persons were then baptized, three of whom were from the Accrington branch, and five from the Nelson branch. Elders Thomas G. Lambert and Charles L. Norton officiated. The converts were confirmed members of the Church at their respective branch meetings Sunday afternoon.

Elders Henry E. Taylor and Walter M. Jones write as follows: "We take pleasure in reporting a baptism at the Public Baths, Darlington, Sunday morning, the 15th inst., when seven persons were baptized by Elders Henry E. Taylor and John T. Spencer. A large number of Saints and friends were present and appeared to be impressed with the sacred ordinance. The converts were confirmed at the afternoon meeting, at which meeting a Relief Society and Sunday School were organized."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

JESUS THE CHRIST.

LESSON XXVI.—THE SHEPHERD AND HIS SHEEP.

General reference: John 10: 1-18.

- I. A shepherd promised to Israel. (Isa. 40: 11; 49: 9, 10; compare Jer. 3: 15; 23: 4; read Psalm 23).
- II. The true Shepherd.
 1. Leads his sheep. (a) They know his voice and follow. (b) From a strange voice they flee (John 10: 3-5; compare verse 14; see also II. Tim. 2: 19).
 2. Defends the sheep even with sacrifice (John 10: 10, 11; compare 15: 13).
 3. Loves them, for they are his (compare Matt. 18: 12, 13; Luke 15: 4-6).
 4. The declaration: "I am the good shepherd" (John 10: 11-15; see also 21: 15-17; compare Acts 20: 28).
- III. The hireling herder.
 1. Forsakes his charge when danger appears (John 10: 12, 13).
 2. Woe to the hirelings that neglect the Lord's flock (Ezek. 34: 1-10; compare Zech. 11: 17).
 3. Wolves that come to destroy (Acts 20: 29; Matt. 7: 15; compare II. Peter 2: 1).
- IV. The sheep-fold guarded.
 1. Entrance to the fold is by the door.
 2. The robber tries to enter elsewhere.
 3. The declaration—"I am the door" (John 10: 7-10; compare 14: 6; see also Eph. 2: 18; Heb. 4: 16).
- V. Sheep of other folds.
 1. All eventually to be brought into one (John 10: 16; compare Matt. 10: 6; and references thereto).
 2. Later teachings—after the resurrection (III. Nephi 15: 15; 16: 1).

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN,